A Family of Five Republics

by

PAUL MYRON LINEBARGER

and

WALTER FRANKLIN LINEBERGER

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A FAMILY OF FIVE REPUBLICS

A Sketch of the Origin of the Leyenberger-Lineberger-Linebarger-Lionberger Families.

BY

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And

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Member of the 67th, 68th and 69th Congresses
of the United States. (9th California District)

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"Family of Five Republics"

NOTE: The fund is for a monument both at the old homestead near Luray, Virginia, as well as the other homestead near Belmont, North Carolina. Mr. A. C. Lineberger of Belmont, North Carolina, has kindly consented to act as treasurer of the Monument Fund. By sending him $3.00, he will effect (through the book manufacturers, whose name is given below) the sending of two copies postpaid.

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DEDICATED

TO THE

NOBLE WOMANHOOD OF THE

"FAMILY OF FIVE REPUBLICS"

WHO, BY MARRIAGE STRENGTHENING THE CHARACTER OF OTHER AMERICAN FAMILIES,

ARE LOST TO US ONLY BY NAME.

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A Family of Five Republics

Traditions of Family Origin: The family of the Five Republics is not an exception to the rule, that traditions in domestic circles that overlap one another vary in a way that is, at times, bewildering. Our family traditions show our origin to be, at times, as Swiss, then as French, then as Germans, again as Alsatians, then, still again as French, but always as Alsatians. Strange as it may seem, these claims, which at first appear so contradictory, are really in concord, for the family finds its origin back even beyond the period of the Roman invasion of Gaul and covers all these political designations. The earliest ancestors of the family were Gallo-Teutonic in that they were a unit in the borderland tribes. There is, however (as we study the physical type of this family), no question but that there was a heavy infusion of Roman blood in the original Gallo-Germanic stock. One of the distinguishing traits of this family is an activity and alertness that is not characteristic of the usual German type, and yet, the German element is clearly manifest in the robust and generally large physique of the family. The Honorable Isaac H. Lionberger of St. Louis, whose opinion is valued because of his clear method of observation, informs the authors that he believes that the Roman infusion of the blood in the original forebears of the family stamps the family today (all other elements being neutral) with Roman rather than German characteristics. It is now generally conceded that skin and hair pigmentation are not a true proof of racial origin (as far as the slight change from the types known as the blond and brunette is concerned), and therefore, we are not to confuse the mere color of hair and skin and eyes with those stronger racial impulses that particularly govern the mental impulses. In this regard we should say, however, that the tendency

of the family is toward the fair type, although frequently from the same father and mother will be found both the deep brunette and the red-haired child. We think that there is an unusual number of the masculine type who, having brown hair, show beards of a decided red. The types which the authors observed in western North Carolina bore out this observation.

The most distinguishing trait of this family is not physical but mental. They are, with few exceptions, possessed of great nervous activity and resistance, which manifest themselves (alas! too frequently!) in a restless spirit of adventure. Wherever one of them is found, he is as busy as a beaver, and with all their faults, shiftlessness and laziness are conspicuously absent.

Preponderance of Females: Nature's laws, which seem to provide more of the female sex than of the masculine, have gone to an extreme in application in this family; for, from extensive observation, we are rather free from conjecture, when we conclude that the male offspring of the family has been, at least, during the last hundred and ninety years, more female than male. This accounts in part for the rarity of the family name in America, for after a hundred and ninety years life in America, the family, by its name, is estimated by hundreds instead of thousands, and this, in spite of the fact that the original stock sprang from three heads and not one. However, although the family name thus loses a distinction in numbers which otherwise it would possess, we have the satisfaction of knowing that the virile elements of the family have passed through female issue into other families to strengthen and upbuild them for the higher purposes of American democracy. We wish here again to pay a tribute to these noble women, who, although now lost to the family frequently in a complete forgetfulness, have, through their perpetuation of the issue of the original stock, strengthened that new

strain which they founded. Had America ever adopted the Spanish method of family nomenclature, by allowing the hyphenation of the mother's name to that of the father's, many of the city directories of America would contain the names of Lineberger,—Linebarger—and Lionberger. As it is, however, we are informed that the directories of many of our largest cities do not show the name, and for upwards of fifty years the directories of the City of Chicago showed only one of the family name, and the City of New York showed none at all.

Roman Republic: Although there is some conflict as regards the earliest origin of the family, we may rather safely assume that the original stock lived in the country about Wittelsheim, near Mulhouse, Alsace, at the time of Caesar's Gallic invasion. Rome, thus, was their first republic. We may here make a very safe conjecture: This liberty-loving family, with but very few exceptions, never bent the knee to prince, king or kaiser. We must, however, unfortunately admit that two branches of the family wandered from the paths of freedom to become enmeshed in the caste systems both of monarchical Germany and France—the de Lignebergers of France and the von Leinbergs (ers and burg) of Germany having, according to tradition, played some rather considerable part at times in the service of their respective monarchs, which, however, brought no respect from the great majority of the family, who ever jealously guarded their individual rights as free men even in that early day.

The Second Republic: The graveyards and the traditions of the picturesque little town of Wittelsheim in Alsace, carry back the records of the family some four centuries before the French Revolution.

NOTE. As regards these records we quote from a French letter dated September 7, 1924, received by our Alsatian kinsman,

Mr. Jules Leyenberger, 42 Rue de Wesserling, Mulhouse-Dornach, Haut Rhin, France. "Je me suis empressé de m'informer auprès de la Marie de Wittelsheim. . . . Le sécretaire de cette commune m'a repondu comme suit: . . . Je trouve dans les registres de 1774 un acte de décès d'un nomme Leyenberger, Georges et Madelaine Miesch. A cette epoque les actes sont en latin."

This presumably was a cousin of our forbears. Monsieur Jules Leyenberger is a real patriot. Learning a few days before the outbreak of the Great War, of the German program for immediate invasion, at the risk of his life made his way over into France where for four years he served courageously with the French colors.

Wittelsheim is only four miles from Mulhouse, and, in fact, for political purposes was a part of Mulhouse. This family, practically without exception, has always been Protestant from the very earliest days of Luther's Reformation. At the end of the sixteenth century Montaigne's secretary makes this entry in his journal: "Mulhouse—a beautiful little town of Switzerland, Canton of Bale (it was later incorporated with the Canton of Berne) they are not Catholics here." (p. 5, "Spell of Alsace," by Andre H. Hallay.) Without encumbering these pages with too much political reference, suffice it to say that Mulhouse, with the adjoining town of Wittelsheim was, for a long time, a self-governing republic, federated and supported however, by the Swiss Republic ("The True Story of Alsace-Lorraine," p. 114, by Ernest Alfred Vizetelly).

Third Republic: Hastening along in the brevity of this narrative, we shall merely state that Wittelsheim and Mulhouse were a full part of the Swiss Republic when the founders of the America family migrated from Mulhouse in 1735. We shall show the ship's roster later on, in which these founders are registered as from the Canton of Berne. It is a satisfaction to note here, that long before this ship's register was discovered, the Honorable Isaac H. Lionberger had found both through

family traditions and his personal search in Switzerland that the original family migrated to America from the canton of Berne, Switzerland, of which Mulhouse was then a part, thus proving that family traditions are frequently very true, in spite of the flippancy with which they are frequently disregarded.

Fourth Republic: In 1798, Mulhouse adhered to the French Republic ("Alsace-Lorraine under German Rule," by Charles Downer Hazen). At this time the American branch was thriving in America and had taken part in the great war which freed America from British rule, a rule which the Linebergers had, from the very beginning, openly contested. We may here state a rather peculiar date coincidence: John Lineberger (Johannes Leinberger) married Mary Hoot on December third, 1799, thus beginning the third generation of a branch of the family in America in the first year of the independence of Alsace under the First French Republic. We mention this date since, in the discussion of the hymn book belonging to Johannes Leinberger, we shall show that the hymn book and Bible of John Lineberger are of substantial assistance in furnishing complete proof of certain facts concerning the entire family.

Fifth Republic: It was a long time before this family entered upon the enjoyment of democracy on American soil. Landing in Philadelphia on August 26th, 1735, on the small sailing vessel "Billander Oliver," they had to wait until July 4, 1776, before they realized this cherished political ambition. Indian fighters, as they had become, it is a pity that they considered the profession of arms so lightly that they gave little attention to adhering to military rosters, but were always present at every available engagement of whatsoever nature. Tradition has it that they came in strong

family groups to the support of the American forces at King's Mountain, where they fought with that reckless abandon so characteristic of the frontiersman. Then, after the victory they returned quietly to their respective homes, carrying with them their wounded. They fought at the Battle of King's Mountain as a family, each individual becoming, as it were, a *franc tireur.* Like old John Burns of the Battle of Gettysburg, they appeared on the scene of battle with their own guns, their own ammunition and recognized as dead shots, were given places where they could co-ordinate their attacks with those of the rostered soldiery. It was all in the day's work for them. They went to battle as they would go to the rescue of a neighbor whose house was burning. The fact that they were liable to be killed made little difference to these sturdy men accustomed to the dangers of frontier life. Besides, they were deeply religious men who believed in the protection of their God in any undertaking that had His blessing. So, with the zeal of a religious zealot, they plunged bravely into the battle formation with no thought of pay or honor in recognition of their service.

A few words in regard to Captain Lewis Lineberger of the Belmont, North Carolina region, may here be appropriate. "Captain Lewis" as he was called in the countryside, prospered much more than did his neighbors, among whom he was, none the less, esteemed and beloved. The report of Captain Lewis' prosperity coming to the ears of a cowardly degenerate and miscreant, taking advantage of the military chaos of Revolutionary conditions in North Carolina, decided that he would possess himself of a part, at least, of Captain Lewis Lineberger's fortune. He accordingly lost no time in approaching him, declaring that he was sent by the American Commissary to purchase cattle for the Continental troops, that he was prepared to make an immediate cash purchase. Captain Lewis responded that it had been

his wish to keep his cattle for propagation purposes for the benefit of the whole surrounding country, but that if it were true that his visitor was empowered to purchase the cattle, and the army really needed them more than did the surrounding countryside, he would gladly release them as a patriotic duty. The cowardly miscreant, whose name, we believe, was "Carr," went with Captain Lewis Lineberger to look at the cattle and upon arriving in a dark lane on the hillside that overlooked the sloping meadows so painstakingly cleared and developed by Captain Lewis, Carr quickly threw his rifle against the back of Captain Lewis and treacherously and foully murdered him. Carr then, with his fellow-criminals, possessed himself of the cattle. As he went along, however, with his loot so foully obtained, the countryside gathered to avenge the death of Captain Lewis Lineberger. Carr, however, evaded them, and getting over into adjoining territory, was finally able to dispose of the cattle through his confederates, and the whole matter finally filtering down among strangers, Carr put up the absurd defense that he had heard that Captain Lewis had leanings toward Toryism, and that he had slain him for that reason and in self-defense, when everyone knew the patriot cause, and General Washington's support suffered a very great loss in the foul murder of this patriotic supporter of the Revolutionary movement. Carr, with his yellow dog cowardice, would never have dared make fire upon Captain Lewis face to face, for the Linebergers were known as men of strength and bravery. This brings us to a brief mention of the reason why the original Leyenbergers came to America fully equipped in physique and temperament to become resolute frontiersmen.

Contrast Between European and American Life of the Original Lineberger Emigrants: In Europe, the Leyenbergers had not been agriculturists. When they

were not professional or craftsmen, they were industrialists, chiefly in the industry of spinning. Here we may indulge in a curious reflection: The name Leinenberger in German (French Leyenberger) means, as a family descriptive name, "The man who comes from the hillsides where the linen grows." Although we dismiss further conjecture in this regard, is it not a peculiar coincidence, at least, that so many of the family should have been engaged in the cotton, woolen and linen-spinning and weaving idustry? For example—Monsieur Jules Leyenberger of Mulhouse-Dornach, Alsace, France, still living in the vicinity of his ancient forebears, is connected with the spinning business himself, and we are informed by him that the Leyenbergers in Alsace have been more or less identified with this industry for many centuries. Connecting up this reflection with America, we have only to mention Mr. A. C. Lineberger of Belmont, North Carolina, who is known and acknowledged not only as a leading cotton executive of the entire state of North Carolina, but indeed, is generally accredited with having been the first to rehabilitate the cotton industry in North Carolina after the Civil War. We were very pleased during our recent visit to his palatial home, to find in the vicinity of his operations in Gaston County, North Carolina, that even in these days of class hatred, none among the thousands of his employees showed any enmity or begrudged him the possession of the millions of dollars which he had accumulated single-handed to the benefit of the whole country.

However, up to the middle of last century, the Leyenbergers in America were agriculturists, which was a rude contrast to the urban life of the family in Europe where they were town dwellers rather than isolated farmers, and as such town dwellers, had an advantage of educational advancement. Hence, the change to the Red Man's America was a very severe one, and that

they were able to survive it is due, more than anything else, we believe, to their love of firearms. The Swiss and Alsatians living along the borders of Switzerland made their national pastime practice with the rifle, a practice which has been continued to a lesser degree to this day. The Leyenbergers, according to tradition, carried many a victorious trophy away from shooting contests. May we not, therefore, conjecture that the success of the Leyenbergers in their pioneer environment in America was, in a measure, due to the fact that they had perfect confidence in their ability to defend themselves against the Indians, and moreover were in the full daily enjoyment of their well rewarded, good marksmanship in hunting game through the forests?

Getting to America in 1735: America was a very far off country to the Wittelsheim folk of that early day. It took more than courage, more than the accumulated earnings of years to go to that *Ultima Thule.* It took a resolute patience coupled with a contempt for danger that but few possessed. The early Leyenberger emigrants, when they had once resolved to make the perilous journey, had to plan for months and even years, before they saw their way clear to undertake the voyage to the mysterious, far-away land of the red men. Even the journey from Mulhouse to the sea was, of itself, a great journey in those days. Eventually, however, they started on their way attended by the prayers and the fervent "God-be-with-yous" and farewell song service of the multitudes of friends and relatives from whom they were separating forever. Tradition rumors that although the three men emigrants carried Bibles as they left, that likewise, they carried long, shiny rifles of the largest bore and best make, rifles which they had learned to use with great accuracy in the sharpshooting contests which have always been a part of the village life of Mulhouse and the surrounding country, as we have

seen. Evidently our early American fathers believed in the Biblical injunction, "Let him who hath a sword, gird it on, and let him who hath no sword, sell his garment and buy him one." The Leyenberger emigrants, however, were rather well supplied with money, not only to pay for the best make of those rifles which were to stand them in good use against the Indians, but also for their general equipment and the payment of a comfortable passage on one of the smaller but more expensive and less crowded ships. Their equipment included a small library of books in French and German, for the most part, Biblical and musical; for they were all amateurs of music, which they had cultivated correctly through the church choirs into more than an elementary understanding. The reprehensible practice of playing "by ear" was fortunately unknown among them, for the early Leyenbergers did everything in the methodical German way, but with a zest that came from their Gallic temperament, their natures being a composite of these two racial influences which have produced the sturdy Alsatian character, abounding in good humor but unwavering in steadfastness.

The Tale of an Old Hymn Book: This period is as appropriate as any other, perhaps, to acquaint our kinsmen with a very interesting old hymn book, which Johannes Leinberger (whose English name is John Linebarger) brought with him from the North Carolina home to Park County in 1822. We are sorry that space does not permit us to give here some of the reminiscences of the Honorable Joseph G. Cannon, whose family migrated, likewise, from North Carolina northward, in company with the founder of the Indiana branch of the Linebarger family in 1822. Mr. Cannon was, for many years, the Speaker of the House of Representatives. His memory with advancing years was as clear as that sense of duty toward the American people which

ever distinguished his long and useful public career. Suffice it to say in the brevity of this volume that "Uncle Joe" as he is affectionately known, declared that when the covered wagons of the combined Linebarger and Cannon families came to the Wabash River, that the Linebargers entered into the solitude of Indiana while the Cannon family went farther on into the prairie lands of Illinois. Of all the books that the Indiana Linebarger family brought with them, the authors know of but two. We shall speak first of the hymn book which in German is entitled "Das neue und verbesserte Gesangbuch," published in 1807 at Germantown, Pa., by Michael Billmeyer, and which, according to the inscription in a skilled and practiced penmanship of the difficult German schrift, was bought by Johannes Leinberger in November, 1811. At the time this old hymnal came into the possession of one of the authors in 1896, with it was also delivered a quantity of music scrolls, and compositions which, although yellow and faded with age, were remarkably well preserved. This music, all written out by the same John Linebarger, gave proof that he was an organist and choir leader of marked ability. The musical trend of the family at that period still continued its influences down through the hardships of life in the Virginia wilderness, and in the lonely mountain slopes of western North Carolina.

And now we shall introduce the second book which is the family Bible of the same John Linebarger, and which shows that he married Mary Hoot December 3, 1799. Hence, John Linebarger had already been married twelve years when he inscribed this hymn book, according to reference to this old German Bible which is now in the possession of Mr. Levi Linebarger of Rockville, Indiana. We trust that our kinsfolk of Virginia and North Carolina will pardon the space we are taking up in mentioning these two books, which, although they have no immediate interest for them, may serve to throw

a side light upon their own particular family searches. We are indebted to Mr. John A. Linebarger of Rockville, Indiana, for having verified some of the dates in this old German Bible from the tombstones in the old Linebarger cemetery a few rods from the house of one of the original Linebarger homesteads eight miles northwest of Rockville, Indiana. We assume that this John Linebarger was born near Belmont, North Carolina, about 1764. There is a tradition in the family that as a young boy, he insisted on joining the family group that went out to attack the British at King's Mountain, and that young as he was, his marksmanship reflected credit upon his youth. There are many presumptions in which much of conjecture is removed when we study the meagre details of this old hymn book and old German Bible, but we shall have to dismiss this subject by merely expressing the pleasure we felt in attending a Lutheran church service upon the site (but not, of course, in the same building) where this hymn book was first used, and it will interest some to know that we actually sang (but in very low voices) from this hymn book in German while the congregation sang the song in English.

NOTE. The German Bible data is as follows: Lewis Linebarger, born Oct. 8, 1800, Elizabeth Linebarger, born March 19, 1803, Nancy Linebarger, born July 6, 1805, Henry Linebarger, born Dec. 24, 1807, George Linebarger, born June 6, 1810, John Linebarger, born Nov. 4, 1812, Andrew Linebarger, born June 8, 1815, Polly Linebarger, born Oct. 24, 1818. John Linebarger, Sr., died May 6, 1847, and was buried in Linebarger Cemetery at West Union, Illinois. Mary, wife of John, Sr., died Dec. 14, 1857, and was buried in the same cemetery.

In connection with this footnote, the authors would state that according to the information received from Mr. John A. Linebarger, for twenty years Superintendent of Public Schools at Rockville, Indiana, his grandfather and the grand uncle of Paul Linebarger, came from North Carolina in 1822, when he was seven years of age. This would indicate that all of the above children were born in North Carolina.

Why Our Forefathers Used German: The language of Alsace is primarily a highly developed dialect which is used very much in common with both French and German. Since France was Catholic and Mulhouse was Protestant (Lutheran and Calvinistic), the people of Mulhouse inclined towards the German more than the French. All their church services were in the German language and their song service followed the orthodox German Lutheran method as well as all other details of church service. When the original Leyenbergers came to America, they naturally identified themselves, of course, with the Lutheran church, for the privilege of church attendance was, in those days, held by them only secondary to the great prize of political freedom. Hence, we find that church influence, through the Lutheran service, made German their real mother language in America during their wanderings through Pennsylvania into Virginia, and even into North Carolina, until the Lutheran church service in America was changed from German to English about 1830.

In this connection it may be stated, however, that the original Leyenbergers were polyglot, speaking German and French perfectly, as well as making a free use of the local Alsatian dialect as above suggested.

Present Religion: Nearly all principal religious denominations of America are represented in the present descendants, principal of which is the Methodist-Episcopal and least of which is Catholicism, adherence to the latter having been brought about by the marriage of the women of the family or by other circumstances of domestic surroundings. In this admixture of religions the family, however, has been very tolerant and broad-minded, and we have never known of any unhappiness to result from this variance of belief in the form of worshipping the true God.

In this connection one of the authors takes the liberty

in passing to pay respect to his father, the Reverend Isaac Linebarger who, in his day, occupied quite a considerable number of the important pulpits of the Methodist-Episcopal church of northern Illinois. Born on his father's farm (the George Linebarger mentioned in the previous footnote) near Elwood, in Will County, Illinois, on February 19, 1836, he obtained a rather thorough primary and secondary education in the winter schooling of the township. From his earliest childhood he showed himself to be a student. It was no trouble for him to learn anything that was contained in any book. First in all his classes, at the age of seventeen we find him again leading his classes in Mount Morris (Illinois) Seminary with the idea of becoming a lawyer. From Mount Morris Seminary he went to Beloit College, Wisconsin, where he graduated in 1859. His studies had made him a deep thinker, and in his religious reflections he eventually heard the call to become a disciple of Christ. He gave up his law studies immediately and prosecuted his theological studies, graduating from Garrett Biblical Institute (Evanston, Illinois) as well as the McCormick Theological Institute (Chicago). Just as his forebears had stood fearlessly before the Indian ambush in the wilderness of the rude frontiers, so he, up to the time of his death in Chicago, December 22nd, 1901, ever went forward in the progressive path of the Christian soldier, willing to make any sacrifice that would advance the service of his Master. An obituary in the Northwestern Christian Advocate, January 8, 1902, shows characteristics which are common to his race, and which are given in part, as follows to typify the spirit of the "Family of the Five Republics":

NOTE. " . . . was a man of superior mold. There was a stateliness in his person, a reserve and dignity in his manner, unusual among Methodist preachers. These qualities of character not only prevented familiarity with him, but shut many out of an

acquaintance with the real spirit and life of the man. To those who entered the inner circle of his life he was a man of great kindliness of spirit and purity of character. His whole life was a gospel of purity. Intellectually Bro. Linebarger was liberally endowed and, by habits of study and thought, refined and cultured. The natural turn of his mind was mathematical, logical and yet there was enough of sentiment in his nature to bring poetry, art and all things beautiful under tribute to him. . . . a man of convictions. He had his own mind and views of things and when occasion demanded it he uttered them with clearness and emphasis. In his moral and religious convictions he was rooted like the oak. . . . There were in his character and preaching much of the sturdiness of the old patriarchs, whom he greatly admired; much of the unction of the prophets, glimpses of whose visions ravished his own soul, and much of the mellowness and sweetness of the apostles, for he communed with the same Master. . . ."—H. T. CLENDENING, in *Northwestern Christian Advocate*, January 8, 1902.

The Good Ship "Billander Olliver": We have already given a preliminary glimpse of the difficulties of getting under way to America in that early day, and other details in this regard may not be amiss even though they are, in part, the pure conjecture of family tradition.

Some time in 1734 or 1735, the three original Leyenberger American immigrants, with their parents, left Wittelsheim, then in the canton of Berne, Switzerland, for Rotterdam, Holland. The voyage was made down the Rhine in comparative comfort. At Rotterdam they embarked on the small sailing vessel "Billander Oliver," described in the loose fashion of those times as merely "from South Carolina, Samuel Merchant, Master." We do not know the sailing date of this ship from Rotterdam. One family tradition has it that the ship was eighteen months at sea, driven about over the tractless ocean by the storms that continually beset it. If this tradition is correct, the five Leyenberger emigrants sailed from Rotterdam in February of 1734. Be that as it may, we do know from the official records that the

ship arrived at Philadelphia August 26th, 1735. Tradition has it that in the long journey, both parents died and were buried at sea. There is nothing to corroborate this tradition, since it was the custom in those days to make up a list of the passengers who survived the voyage, since deaths at sea were then much more frequent than now, and the master of the ship would be at some inconvenience in accounting for the missing ones on his passenger list. Hence, the master, for this and other practical purposes, did not make up his passage roster until he was sure that he could land them all alive. Another difficulty that we have found in trying to snatch more of detail out of the forgetfulness of the past is the fact that women were not named in the passenger list, as were the men. The women were merely numbered as a whole, thus leaving no clue to their identity with the other passengers on the ship. Hence, it may be that two of the Leyenbergers brought their brides with them, and that they safely survived the voyage, for the master of the ship "Billander Olliver" shows that there were eighteen women and three girls on the ship, which, with the eighteen men whose names are given, and the six boys, who unlike the women, were named, makes up a total of forty-five passengers who survived the journey.

We think that it should here be noted that as far as we can ascertain, the "Billander Olliver" was a ship even much smaller than the "Mayflower," although, of course, this is a conjecture based merely upon the small number of the passengers, since all ships in that fargone day when there were no regulations governing carrying capacity, were necessarily filled up to their utmost. Against this conjecture, however, we have counter-conjecture that perhaps a large proportion of the passengers died at sea, and that only forty-five survived.

We here give the "Billander Olliver's" roster, as

taken from page 99, "Rupps Thirty Thousand Names of Early American Immigrants":

Hans Bucher	Christian Brenholz*
Lazurus Wenger	Hans Michael Pingley
Hans Koller*	Hans Ludenborg
Christian Zwaller	Abraham Mausslin
Johannes Marti	Ulrich Mischler
Jacob Stelly*	Christian Weber
Ulrich Yilia*	Jacob Wilhelm Naath
Johannes Etter	Hans Leyenberger*
Peter Henckels	Hans Bucher, Jr.

Under sixteen:—Benjamin Bucher, Christian Bucher, Jacob Koller, Peter Leinberger, Hans Weber, Christian Weber.

Our readers will note from the above list that the family name is spelt in three different ways, and that there is, likewise, a mistake in one of the given names. Fortunately, these mistakes of the ship's record are corrected in the Council Records of Philadelphia. The British law prevailing at that time, required the masters of incoming ships to bring their passengers, together with the passenger list, to the town hall, where each male passenger who was not a minor, was required to take the oath of allegiance. Hence, on page 607 of the "Minutes of the Provincial Council of Pennsylvania, from the organization to the termination of the proprietary government, Vol. III, containing the proceedings of the Council from May 31, 1717, to January 23, 1735-6, Published by the State," we find that the "Hans Lüdenbörg" of the ship record became the Hans Lyinburger of the Provincial Council record, and since one of the immigrants was a minor, as shown by the ship's records, the identity of the three male Leyenberger immigrants is properly accounted for by the two documents, whose mistakes in names were made by reason of the facts that the Leyenbergers then spoke

no English, and the persons who prepared the lists probably spoke no German or French.

Hence, we have conclusive evidence that on the 26th day of August, 1735, there landed at Philadelphia John Leyenberger, Lewis Leyenberger and Peter Leyenberger, these two men and boy, Peter, eventually becoming the progenitors of all the American Linebergers, Linebargers and Lionbergers.

The Anglicization of the Patronymic: We have already noted something of the mutations of the family name, due to the fact of its rarety and the peculiarities of each one of its three syllables. The original name, whatever its spelling or pronunciation may have been had been Gallicized into the euphonic French phonetics of *Leyenberger,* and so it has remained in the caste free typically Alsatian environment of Mulhouse, down through the intervening centuries.

The name thus having undergone the change from its Gallo-Germanic derivative to the French phonetic equivalent, had now in America to undergo another change, this time from the French to the English phonetics. Since English phonetics are not as constant as in German and French spelling, the difficulty presented in an attempt to make this final change in America was, indeed, insurmountable to the degree that only one of the three syllables (or possible four) was changed. Hence, we find that "Leyen" (two syllables from the French phonetic viewpoint, and one from the English) becomes "Line." As will be shown farther on, that part of the family which returned to Virginia from the migration to North Carolina, considered that "Line" as a phonetic would best be rendered by the English "Lion"—making the name "Lionberger" instead of the original Leyenberger. Hence, from a variety of reasons, such as mistakes of the census taker, of notaries in conveyancing, mispronunciation of the name by neighbors,

misspelling by conveyancers and perhaps above all, a desire to change from the old order to the new, caused each of the families as it eventually settled down in a community, to use those phonetics that seems to best suit their convenience.

Readjustment Period: This period extends from the date of their landing at Philadelphia August 26th, 1735, to the 19th day of September, 1749. During these fourteen years, the three original immigrants were adjusting themselves to the new conditions that surrounded them. There is sound historical reason to believe that they identified themselves and took part in the building up of the pioneer Shenandoah Valley community known as Strasburg, Virginia, which was named—and perhaps at their instance—for the capital of their own Alsatian country. These fourteen years were evidently very active ones, and it is very probable that they prospected the wilderness in all directions to discover the best place for final settlement. Their adventurous natures led them far away from the beaten tracks, and it is not surprising, in view of their great courage, that, at the end of these fourteen years they found themselves far away from the safety of established settlements in the wilderness of Virginia, where, on the date last mentioned they received a deed from Lord Fairfax to eleven hundred acres of land.

The Lord Fairfax Deed: Although only the names of John and Peter Lineberger appear in this deed, we have reason to believe that the three brothers still preempted this land together. In America they had become men of the higher sort of adventure. Industrialists from family association in Alsace, mere trapping and hunting or the meagre return of recalcitrant, although virgin soil, evidently did not appeal to them according to our conjecture. They felt that they had before them, better

rewarded opportunities in the wildernesses which now they knew so well. We base this conjecture upon the fact that the eleven hundred acres of land under the "Lord Fairfax Deed" were intimated to contain minerals. In fact, reference to these minerals plays an important part in the deed. We are, therefore, inclined to believe that it was the lure of the lead, copper, tin and iron mines that induced them to enter upon this extensive domain rather than the agricultural possibility. However, we shall content ourselves by letting the reader judge from an examination of the deed, which we here give in full:

[COPY]

(M. N. Grants, Book "G" at page 325)

COMMONWEALTH OF VIRGINIA
LAND OFFICE
RICHMOND, VA.

THE RIGHT HONORABLE THOMAS LORD FAIRFAX, Baron of Cameron in that part of Great Britain *called* Scotland Proprietor of the Northern Neck of Virginia: To all to whom this present writing shall come sends Greeting: Know Ye that for good Causes for and in Consideration of the Composition to Me Paid and for the annual Rent hereafter reserved I have given granted and confirmed and by these Presents for Me my Heirs and Assigns do give grant and confirm unto John & Peter Lineberger of Augusta County *a County* a certain Tract of Waste and ungranted Land in the sd. County upon the Little Hawks Bill and Bounded as by a Survey thereof made by Mr. John Baylis as Followeth BEGINNING at three Pines on the side of a small Rising and Running thence So. 17° Wt. Four hundred and Sixty Six Poles and an Half to a Pine, thence So. 73° Et. Eighteen Poles to a Pine on a Hill side; thence So. 17° Wt. Three hundred and Fifty Six Poles to a Pine

in a Valley; thence So. 73° Wt. One hundred and Forty Poles to Peter Rufner's Corner a white oak and Pine on the East Side of the Little Hawks Bill; the Course continued Ninety Seven Poles crossing the Hawks Bill to the beginning Containing One Thousand One Hundred Acres—Together with all Rights Members and Appurtenances thereunto belonging Royal Mines Excepted and a full third Part of all Lead Copper Tin Coals Iron Mines and Iron Ore that shall be found thereon. To have and to hold the said One thousand One hundred Acres of Land Together with all Rights Members and Appurtenances thereunto belonging or in any Wise Appertaining Except before Excepted To Them the said John & Peter Lineberger their Heirs and Assigns therefore Yielding and Paying to Me my Heirs or Assigns or to my certain Attorney or Attorneys Agent or Agents or to the certain Attorney or Attorneys of my Heirs or Assigns Proprietors of the said Northern Neck Yearly and every Year on the Feast Day of St. Michael the Archangel the Fee Rent of One Shilling Sterling Money for every Fifty acres of Land hereby granted and so proportionably for a Greater or Lesser Quantity; Provided that if the said John and Peter Lineberger their Heirs or Assigns shall not Pay the before reserved Annual Rent so that the same or any part thereof shall be behind or unpaid by the space of two whole Years after the same shall become Due if Lawfully Demanded That then it shall and may be Lawful for Me my Heirs or Assigns Proprietors as aforesaid my or their certain Attorney or Attorneys Agent or Agents into the above granted Premises to Reenter and hold the same so as if this grant had never Passed. Given at my Office in the County of Fairfax within my said Proprietary under my Hand and Seal dated this nineteenth day of September in the Twenty third Year of the Reign of our Sovereign Lord George the Second by the Grace of God of Great Britain France and Ireland King Defender of the

Faith &c. A.Dni. One thousand seven Hundd. & Forty Nine.
(John & Peter Lineberger's deed for)
(1100 Acres of Land in Augusta County)

FAIRFAX.

LAND OFFICE, RICHMOND, VA.

I hereby certify that the foregoing is a true copy from the records of this Office

Witness my hand and seal of office, this 12th day of August, 1922.

JOHN W. RICHARDSON,
Register of the Land Office.

We think that it should be a source of satisfaction to the descendants of these brave men to recall that they were not pressed by the necessities of want and hunger to seek a new home in America. The Leyenbergers had always been comparatively successful, even in the crowded conditions of mid-Europe. They came to America to enjoy that freer religious and political life that they believed the newly discovered continent would unfold to them. The adventurous strain and love of travel also entered into this migration to America.

NOTE. This love for travel is a general characteristic of the family. In illustration of this characteristic, one of the authors must confess that he has missed much of life at home in wide travels and long residences abroad. Most of his ideas of America were obtained in his younger life when attending Northwestern Preparatory School (Evanston, Illinois), Naperville College (Illinois) and Lake Forest University (Illinois), for after such attendance, he went to the University of Heidelberg in Germany, and later to the Law Faculty of Paris, France. Returning to America with his knowledge of five languages, he became immediately Counsel for a number of the foreign consulates in Chicago, which enabled him to build up a lucrative law practice. But in response to this *wanderlust* so characteristic of the family, he gave up all this success and accepted an appointment as United States Circuit Judge in the Philippines, shortly after his muster out as Lieutenant of Cavalry in the Spanish-American War. After six years' service as Circuit judge, again in response to this *wander-*

lust he resigned to become identified with the Chinese revolutionary movement, with which he was closely affiliated until the death of his client and friend, Sun Yat Sen, the founder of the Chinese Republic. Perhaps few men have traveled as much and as intimately as he, for through his professional associations he established groups of legal friends in all the principal parts of the world, and through his knowledge of foreign languages, by the courtesies of his profession, he could have practiced law in any of a half dozen of the principal European capitals. But, as it was, he preferred to remain in China, as the most exciting country on the globe to gratify the *wanderlust*. Marrying at the late age of forty years, did not stop the spirit of the *wanderlust*, for he still continued his travels, taking his wife and two boys with him nearly everywhere he went, when they would not be exposed to danger. One unusual feature of these family travels was his taking his family with him on three voyages across the Pacific, and once around the world in the period of twenty months. He regrets at times that he did not settle down in Chicago after the Spanish-American War to enjoy the great privileges of living in America, although he compensates this sacrifice with the cultural development obtained through travel, and the opportunity it gave him to express himself in the writing of books.

Our original American forebears added to this love of travel the desire to exercise philanthropy. They did not love money, for in the republican environment of Upper Alsace, there were no great fortunes and no envy on the part of the poor against those who were less poor. The early American immigrants were after more than a mere existence in America, and were willing to risk their lives to obtain the larger rewards. Now, after fourteen years in America, as experienced pioneers, with the quick eye of the frontier rifleman, and the hard unyielding muscles of the patient prospector, they laughed at the tomahawk, the firebrand and the scalping knife of the Redman; calmly they blazed their path through the Virginia wilderness to stand in the mountain solitude of the primeval forest beneath the lofty outline of the Stoney Man, hopeful that a treasure trove might be found for the benefit of their loved ones. It was a long, hard chance that no one else wanted to take,

but they took it as they prayed God's blessing upon their perilous venture. . . . and kept their powder horns dry and well filled.

No sooner had the Lord Fairfax deed been executed, than they set about their task. There was not even a path to connect their eleven hundred acres with the nearest habitation some eight miles away, at what is now the town of Luray, Virginia. They were, indeed, in the very midst of an unclaimed wilderness whose verdant forest slopes were open to the ambush of the Indians on all sides. Their home in such a forest jungle of the Redman's warpath had to be a fortress. They knew what fortresses should be. They had been born among them, for beyond the republican precincts of their native Mulhouse, the mountain slopes of the Rhine were littered with hundreds of fortresses of German princelings.

Where the crystal waters of the Little Hawsbill are spread out by a precipitous break in the foothills of the Blue Ridge Mountains, they planted their homeside fortress. The Little Hawksbill was their moat and their water supply, and the cliff upon which they raised their first shelter was their wall of defiance. Let the Redman now come with the cunning of his ambushed attack. With clear terrain on which to face him, they feared neither his superiority in numbers nor the fierce, cruel barbarity with which he used his weapons.

In the attempt to prospect and develop this eleven hundred acres, the Linebergers found themselves confronted with a serious necessity of obtaining labor outside the family circle to help them. They could not grow their food in the fields and still prospect for minerals, and safeguard their home against the Indians. Barely more than a hundred and fifty years before, the first Blacks had been landed as slaves in Virginia. The holding of slaves was held in abhorrence by these devout Protestants from the hills and valleys of Alsace,

who, even at that day, sang hymns in which was declared the doctrine that all men are created equal. For a long time they stood out against what they knew to be an iniquitous system, but they were helpless in their predicament, and finally compromised the matter among themselves by buying slaves with the express understanding among themselves that the Blacks were to be treated with the humanity due to free men, and were never to be sold away from the family. This compromise continued throughout the whole history of the slave-holding period of the family. We are happy to record that the compromise was so successful that at the conclusion of the Civil War all the slaves held by the Linebergers refused to leave their masters to take up the privilege of their emancipation. There is no question, however, but that the Linebergers always stood ashamed before their God because of their possession of Blacks. We find no mention whatsoever, made of Blacks in the will of Peter Lineberger, although, in fact, he was the owner of many Blacks. At his death, according to his orally expressed will, they were distributed, undoubtedly, among his heirs. Some of the descendants of these Blacks are still very proud to carry the family name, Lineberger, although many, through errors in pronunciation resulting in an elision, undoubtedly took on the name of Lyon or Barker, etc., as the years rolled along.

Even with the aid of the Blacks, the question of food was a difficult one. Their mountain wilderness of eleven hundred acres was not yet prepared for farming, except for a patch here and there in the sunny vales that ribbed the foothills down to the rich Valley of the Shenandoah that lay, however, a long, weary way beyond. These patches they cleared and cultivated intensively, while waiting for their greater wealth with which they thought providence would reward their patience. Their weary feet prospected every yard of the eleven hundred

acres, of that cliff broken hill and stoney vale. Still no success. Fortune had forsaken them; then privation besieged them. Alas! With the passing of time there was another enclosure other than their fortress home that they had to build; this time not a home for the living, but indeed, a resting place for the dead. Near their very hearthstone they planted those other stones of the tomb so that they might protect the remains of their beloved dead from the ravages of beasts and the vandalism of the Redmen. Their lives had now become a struggle which neither skill with firearms, courage before the ambush or fortitude amid the myriad of the other dangers of the frontier could offer resistance. Their enemy was now even fiercer and more unrelenting than the Indian. Their enemy was now the spectre of sickness and want, and the Redman rejoiced as he joined hands with this spectre as an ally to overcome his pale-faced foe. The fires of the hearthstone shone lower upon the beds of sickness about it, while the sleet and snow gathered higher on the tombstones in God's acre just beyond. There was no thought of obtaining wealth now, to give great privileges to those they loved. The thought of the brave heads of the family was now only to save from want and famine those about them.

NOTE. In connection with the above narration the senior author, without the consent of his associate, makes use of the Honorable Walter Franklin Lineberger's splendid record to show two characteristics which run through the entire Lineberger family: Independence of character and unselfishness. When Congressman Lineberger was first asked to run for Congress in California, one of his constituents told me that he remarked off-handedly—"Why don't you, in the usual way, get some candidate who hankers for the office? I am an engineer and business man, not an office seeker. I have always believed that if the people want a man for office that they should draft him just as they draft a soldier in time of war." In spite of his modesty and independence, however, the people have drafted Congressman Lineberger three times, the last time giving him, perhaps, the greatest plurality ever given a congressman in his state—about 55,000.

To illustrate the Lineberger characteristic of unselfishness, we quote what one of his comrades in France told us: "When we thought Major Lineberger was done for because of shrapnel wounds, after an attack on the German front, someone asked—'Major, how did you feel when you came so near being "bumped off" (meaning when he believed his wounds were fatal).' The Major responded seriously—'A man never feels anything on such occasions. I only thought of how to save my men.'"

They resolved that with the coming of springtime—when the rude paths were more passable, that they would go farther to the Southland where the Indians were less ferocious and where the climate was, in that early day, more salubrious; so, when the first warmth of springtime had made the forests passable, they fortified the enclosure where they had planted their dead, placed garlands of fragrant April flowers upon the firmset tombstones, and with eyes moistened with grief but with brows held high, sick and well, old and young, the women with the prayerbooks and the men with guns, they trekked out on the long two months' journey that was to bring them to their new Promised Land on the mountain slopes of the beautiful Piedmont region of Western North Carolina. Surely, after half a generation passed in the courageous struggle against the dangers of the Virginia wilderness, they were at last to enter into the bounty of better things.

The Last Will and Testament of Peter Lineberger: For lack of space, suffice it here to say that the Linebergers *did* prosper in North Carolina. They experienced hardships there as they had experienced them in the wilderness of Virginia; but they had now become the true type of the American frontiersman to whom danger and hardship were as natural as the instinct of self-preservation. To make a long story short, we here present the last will and testament of Peter Lineberger, calling attention to the fact that Peter Lineberger had already parceled out as gifts, much of his holdings dur-

ing his lifetime, but in accordance with the quaint rules that prevailed at that early day in the matter of making wills, all his heirs are mentioned in the gift of some detail to show that they are not forgotten. For example: The great grandfather of the senior author is given a "great cote," the fact being that John Lineberger had been given his portion of land with other property during the lifetime of his father, and that this item, giving him the "great cote" in the will, is merely to show that the transaction of inheritance was ended, and the further gift of the "great cote" was merely a gift of affection in the detail of a memento. The same remark applies to Rebecca Miller, his daughter, who receives ten dollars in full of her portion, she already having received her gift of land during the testator's lifetime—the same, likewise, curiously applying to the tin cups, pewter teapots and "all the salt that is in the house and Shugar and the best Horse gears," all these being affectionate little details to heap up the bounty of a man who, in that early day, was considered to be possessed of large wealth.

LAST WILL AND TESTAMENT OF PETER LINEBERGER

In the name of God Amen, Peter Lineberger of Lincoln County, being sick and weak of body, but of a sound and perfect mind, and memory, praised be the Almighty God to make and ordain this, my last will and testament in the manner and form following, that is:

First and principal, I commend my soul into the hands of Almighty God, hoping through the Master's death and Passion and intercession of my Lord and Saviour Jesus Christ, to have full and free pardon and remission of all my sins and wickedness in General and attain everlasting life, and my body I commit to the earth to be decently buried at the discretion of me, even as I shall hereafter name so, and chiefly my soul I commend into the hands of God who gave it and my body I have

committed to the earth to be dissolved and turned to dust in sure, certain hope that the general Resurrection at the Last Day, it shall rise again to a joyful Resurrection and partake of my Lord and Saviour in His Eternal Kingdom in His Glorified Body and, there to live and enjoy with him forevermore both in soul and body.

Now, as touching the disposal of all such temporal goods as it hath pleased Almighty God to bestow upon me, I do give and dispose thereof:

First I will that all my debts and funeral charges should be paid and discharged.

Item. I do give and bequeath unto my beloved wife, Susanah Lineberger, the house that I now live in, and the barn and all the other buildings and two hundred acres of land, the lower part of the tract that I now live on; two sorrel mares and her saddle; three choice cows and four young cattle two or three years old; the best plow and iron harrow, two of the best beds and bedsteads; all the hogs on the plantation; her choice of the tables; half-dozen chairs; one pewter dish; one large basin and one small basin; nine plates and nine spoons; two cases of knives and forks; one big wheel and flax wheel; one pair of cotton chards and one pair of wool chards; four sheep; two middle-sized pots and one iron pan; one small pot; the big looking; the colt that the old sorrel mare is with colt—if it lives—and it is to belong to my son Peter's widow; to my wife six tin cups; one pewter teapot; all to belong to her—that is—to her during her widowhood; and all the salt that is in the house, and sugar and the best horse gears.

Item: I do give to my son John Lineberger, my great coat in full of his portion.

Item: I do give unto my son Michael Lineberger one hundred and twenty acres of land, the upper portion of the tract that my son John lives on in full of his portion.

Item: I do give to my son Frederick Lineberger, ten dollars in full of his portion.

Item: I do give unto my daughter, Elizabeth, one bed and furniture, and two cows and one wheel; one set of knives and forks; one dish; two basins; three spoons and Thirty dollars in the rest of the personal estate.

Item: I do give to my son Jacob Hill Lineberger, the tract of land that my wife. . . .

Item: I do give unto my son David, one hundred and twenty acres below my son John's on Flat Rock Creek and part on the Blind Branch and one mare filly, and my saddle, in full of his portion.

Item: I do give unto my daughter, Rebecca Miller, ten dollars in full of her portion.

Item: I do give unto my son, Daniel, two hundred acres of land the upper part of the old plantation and one horse colt with . . . in full of his portion.

All the rest and residue of my personal estate I do give to be . . . and to be divided between the rest of my children whose names I shall hereafter name, Elizabeth to have Thirty dollars of the personal estate, to be paid by her to Mollie Lineberger, Jacob Hill Lineberger and Mary Lineberger, youngest child.

Also, I do make, constitute and ordain my beloved wife and Frederick Lineberger, son of Lewis Lineberger, Executors of this, my present last will and testament, and do hereby revoke, annul and make void all former wills and testaments by me heretofore made and this only, and no other, to be taken for my last will and testament in testimony whereof I have hereunto set my hand and seal this Nineteenth day of December, One thousand eight hundred and two.

PETER LINEBERGER (Seal)

(Signed, sealed in the presence of
His
Wm. Martin
Mark
John Allen.

Return to Virginia from North Carolina of One of the Forebears: When the Lineberger family were compelled to leave their eleven hundred acres under the Lord Fairfax Deed, they were a part of an exodus of German and Alsatian immigrants who had originally settled in the Shenandoah Valley of Virginia, but who were likewise compelled to abandon Virginia for reasons, some of which have already been stated, and which we may here again mention by stating that the Catawba Indians of Western North Carolina were less warlike, and their country with its longer and more continued growing days for their crops, had the added inducement of a somewhat more healthful elevation on the mountain slopes. Löher (p. 69, quoted from Daniel Rupp's "Thirty Thousand Names," published by Ig. Kohler at Philadelphia in 1876) says:

"North Carolina received constant accessions of German emigrants. . . . Besides these, many Germans moved from Virginia and Pennsylvania, and seated themselves in the mountainous regions. Lincolnton and Stokes, as well as Granville County, were settled by Germans. . . ."

The statement of this fact is essential to emphasize what has already been said concerning the continuance of the use of the German language in the Lineberger family. Had the original forebears all remained in Virginia, it is probable that German would have been dropped as the home language in the first generation.

After the American Revolution, however, the Virginia wilderness about the eleven hundred acre tract began to take on something of the prosperity of the whole country, and one of the brothers returned to the first American homestead to repossess himself of the land under the Lord Fairfax grant. To do this he had to practically buy the land back again because the taxes had accumulated on it all those years at the onerous rate of one shilling per annum per fifty acres, as will

be noted from examination of the deed. This forebear, however, considered it worth while, and leaving the rest of the family, went back to Virginia. In that early day when there was no postal service, a couple of generations sufficed to separate the families entirely, and their identity was lost to each other except by tradition. The Virginia Linebergers found that their name was being Anglicized to Lionberger, which is more nearly the English phonetization of the German-French name than any other. We regret to say that the Virginia family is much extinguished by name, although there are still a few families of Lionbergers, among them being Mrs. Wm. T. Long, née Lionberger, and whose husband owns a part of the land of the old Lord Fairfax grant. Both the authors have had the pleasure of enjoying the hospitality of Mr. and Mrs. Long in their pleasant and substantial home built within view of the old fortress homestead land on the Little Hawksbill. Mrs. Long is a sister of Mr. D. C. Clarke Lionberger of Roanoke, Virginia. We tried to get in touch with some scattered members of this family who, according to our reports, all stood in very high esteem, and when this book comes to their notice we shall be pleased to hear from them. Although the Lionbergers of Virginia are very few, they are in the enjoyment of that community respect which has thus far distinguished all branches of the family.

NOTE. We wish to pay a tribute here in illustration of the characteristic of Lineberger-Lionberger family integrity; a tribute to Joseph O. Lineberger, who for thirty years was a strong yet honest operator on the Chicago Board of Trade. Joe was a hail-fellow-well-met wherever he went, and because of his tall form, was affectionately called "Long Joe" by his brother-members on the Chicago Board of Trade. Joe's father was a banker and Joe inherited shrewd qualities and a business instinct that made him a leader on the Board. "What's 'Long Joe' going to do?" was a frequent question in the excitement of the terrific Board speculations. For many years the senior author and Joe kept in touch with other, and most of those years were very lean ones for Joe, for as soon as he would make a pile in speculation,

he would use it up immediately in paying up the debts he had accumulated. The senior author was, therefore, very pleased when, one day at his breakfast table in the American Club in Mexico City the clerk of the Club came to him quite excitedly and showing a full page illustration and story, asked: "Is this Croesus any relation of yours?" Upon looking at the page we were overjoyed to find that Joe, by lucky speculation, had suddenly amassed a large fortune. It was some time before we met Joe again. We congratulated him, saying: "We suppose now you are going to retire, or have retired?" "No," responded Mr. Linebarger, "I am still at work." Subsequent information showed that Mr. Joseph Linebarger had not only used his fortune in paying up very old debts, some of which were outlawed, but had very generously lent money on all sides so that finally his fortune was used up and he went back cheerfully to his old operations on the Board of Trade, in a way that is typical of the cheerfulness and patience of the family.

Migrations at the Opening Up of the Mid-West: In response to this *wanderlust* spirit of the Linebergers, which we have already mentioned, we find them ever pressing out towards the new frontiers. They did not wait for the making of these frontiers; they went out and helped make them themselves. From their long contact on the Indian borders, they were seasoned frontiersmen, and ever as handy with the rifle as they were with the harrow or the plow. They were rude in their courage but they were not uncultured. In North Carolina they had gone to the uttermost with every opportunity for educational advancement, for they realized that their American forebears had not left the cultured mist of Alsace behind them, but had brought it with them. Classical music correctly interpreted, the reading of books of wisdom, well understood and applied, hymns sung and played in attuned chorus to the God who had not forsaken them in all their tribulations and wanderings, these were the treasured enjoyments of their hours of repose in their pioneer labor in Virginia and North Carolina. All this fitted them for the enjoyment of the abundance that America was to offer them eventually

in those migrations toward the Mid-West and the Golden West. These migrations resulted in the establishment of branches of the family in Indiana, Illinois and Tennessee, and from these three states the farther West received acquisitions from the family, particularly in the State of California, although as before remarked, the "Family of the Five Republics" numbers itself in family units of hundreds rather than thousands.

"There is only one bad thing . . . only one fault to find with the Linebergers," remarked an admirer of the family. . . . "The Linebergers are too few in numbers."

NOTE. In further illustration of the hardy character of the Linebergers who settled in the Mid-West, we shall mention two examples. One, the grandfather of the senior author, George Lineberger, and the other the grandfather of the junior author, John Lineberger. George Lineberger, born in 1804 in North Carolina, came as a young man of about 20 to Will County shortly after the Fort Dearborn Massacre, not far away from where the young man had joined a camp of white settlers. These settlers had gathered together to get away from the Indians, but alas! they did not know which way led to safety, for they did not know from what point the Indians would attack them. Accordingly, they called for a volunteer to go out and scout for the Indians. George Lineberger immediately responded and disappearing out in the waste of the prairies, scouted around until he found the Indian camp. He then galloped back immediately to warn the settlers, and they at last got to a place of safety.

John Lineberger in '49, was one of the leaders of a party of men who concluded to make their way to California from Tennessee around Cape Horn. They went down the Mississippi and at New Orleans bought an old hulk in which they actually succeeded in arriving at the Golden Gate of San Francisco after a tempestuous half year voyage around the whole coast of South America. Of such stuff are the Linebergers made.

Aversion to Holding Public Office: Freedom of private life has kept generally the members of our family away from the allurements of public office. There has never been a chronic office seeker among us. We have at times, however, occupied high offices in public service. Such offices have come practically without effort. Ever

ready to perform our duties as American citizens in war or peace, we have by indifference to rank and office and in our love for independence preferred to serve as discerning citizens, rather than as office holders.

NOTE. The senior author takes this opportunity to express what he believes would be the sentiment of the whole family; an expression of esteem to both the Honorable Isaac H. Lionberger of Saint Louis, Missouri, and the Honorable Walter F. Linebarger, of Long Beach, California, the first of whom held a high quasi judicial office under the Cleveland administration, and the other (as indicated on the title page) is now serving his third term in Congress.

Few men enjoy greater esteem than Judge Isaac H. Linebarger. Had he so wished he could have continued to hold political preferment, because of his high intellectuality and professional attainments as a lawyer. True to the instincts of the family, however, he resigned public office and succeeded in a number of private ways, any one of which ordinarily would have been enough of success for one man. Space will not permit a review of his wonderfully useful life. We shall content ourselves by quoting a brief part of his beautiful essay on "The Felicities of Old Age," which originally appearing in the *New York Times*, has been reprinted by the American Credit-Indemnity Company of St. Louis, of which Judge Lionberger is chairman.

"We are familiar with politics, having mingled with politicians and undertaken tasks of government, and can approve or disapprove men who have been great. . . . We understand what can and what cannot be accomplished by law. We watch without anxiety the restless and incoherent progress of society from blunder to blunder, and experiment to betterment. We never despair, and are never foolishly hopeful. Wars cannot terrify us. Having lived we do not deplore death. We prefer dead heroes to live cowards."

We are all likewise proud of the political work being done by Major Walter F. Lineberger, who is now representing for the third time the Long Beach Los Angeles, California, district. True to the traditions of his family the Great War in the very first days of its outbreak found the name of Walter F. Lineberger enrolled for overseas service as a private. He had a family, he had a prosperous vocation, he had other ties together with the opportunity to make a large fortune by staying at home; but exempt and free from service as he was, he went in—not with the political favor he might have had—but as a private patriot, ready to offer

his life for his country just as many others in our family have offered and even given their lives. He had talked it over with his wife. If he did not come back, well . . . to quote Judge Lionberger's refrain, "having lived he did not deplore death." So with the blessing of his little family upon him, he went out obscure and self-effacing, offering his life to his country. It is a wonder that a man of his fighting temperament ever returned, particularly from that engagement on July 18, 1918. The details which were given me by a third party are about as follows. I have tried to get our kinsman to give the story himself, but with good natured deprecation of the affair he passes the matter off, so I shall have to give the story as I have it mostly from other sources.

On July 18, 1918, at Missy aux Bois, Congressman Lineberger, then a Captain of Engineers, advanced with his Company in the face of German machine fire. His objective was a hill. In taking this hill he was supported by two other companies likewise advancing against the German fire, which raked the three companies with a deadly fire, but against which they still continued their advance in spite of casualties. The other two companies, however, being compelled to retire, left Captain Lineberger to face the deadly music of the machine guns which threatened to bring the whole American company into a very heavy casualty list. The Germans, jubilant in the face of what appeared now to be a full victory, followed up their machine gun defense with a shrapnel fire. It was this shrapnel fire that gave our distinguished kinsman several deadly wounds, which however his indomitable will controlled in spite of great loss of blood, until he had accomplished the seeming impossible in getting his company over into a gulley, where they were protected by gun fire. This duty accomplished, he went out into unconsciousness, his last words being commands for the safety of his comrades. These wounds, which might have proved his death, by the skill and splendid treatment of the hospital and surgical corps were successfully treated and after a couple of months in the hospital he was ready to go back again against the German fire.

Military Record: We shall conclude our sketch of the "Family of the Five Republics," in the following miscellaneous captions, the first of which we give in testimony of the military record. The family has fought in all the wars, from the French and Indian wars of the Colonial period to the present day, suffering the usual losses that attend wars, and alas! suffering that separa-

tion of family ties which all wars and particularly civil wars engender. It is reported that at the Battle of Chickamaugua, while Daniel Linebarger was killed as the member of an Illinois regiment, that several cousins of his were in the opposing forces, likewise resulting in the death in one instance among them. We, the Linebargers of the North, take this opportunity to express our admiration for the magnanimity of the Southern Linebergers who, in common with all the South forgave the North the wickedness of the Carpetbagger. The Linebergers of North Carolina suffered untold suffering and even death, itself, on account of such wickedness, unjustified under any theory of civilized communities. All that, however, is in the past, and may we not hope that to the southern Linebergers there shall ever spring sweetness out of the memories of this suffering?

Few Places Named for the Family: Because of the difficulty of pronouncing the name at first sight as well as because of the insurmountable modesty of the early forebears of the family, few places bear the family name. There is, however, an attractive street in the South Shore district of Milwaukee, Wisconsin, "Linebarger Terrace," which was named for an author of this book. There was, for a long time, an important ferry . . . called "Lineberger's Ferry" in early California, named for the grandfather of the junior author. Undoubtedly, there are other places that have been named for the family, and we should be pleased to be informed concerning them.

Uniform Spelling of the Name: This is hardly desirable, as the family root of the name is clearly seen, even with the variety of divergent spellings employed. The more correct Anglicization of the name would appear to be *Lineberger,* as this Anglicization approaches more nearly both the old Alsatian form of *Leinberger,*

as well as the Gallicized form of *Leyenberger*. However that may be, the forms *Lineberger* and *Linebarger* both suffer the disadvantage of becoming quatro-syllabic in their use in foreign languages of a true phonetic base, and have to be pronounced *Li-ne-ber-ger*. For foreign purposes, the form *Lionberger* is therefore preferable, as this form, phonetically, always adheres to the three original phonetic syllables. The form *Linebarger* has the advantage of allowing the use of the soft "G," but otherwise the form *Lineberger*, with the exception above noted, appears to be truer to the root name.

NOTE. The authors had a pleasant visit with the venerable author of "Our Kin," an interesting genealogy in which numerous references to our family are made. "How do you account for the difference in the spelling of the name as between *Lineberger* and *Linebarger?*" we asked. "Well," he responded, "All about the countryside your family are known as the *Linebargers*, but *Lineberger* seems to be the 'tonier' way of pronouncing the name."

As we went around the North Carolina district we found the name invariably pronounced: Line-bar-ger. In the cemeteries the name is spelled Linebarger almost as often as Lineberger.

The Moral Force of the Leyenberger Forbears: In conclusion, let us exhort our kinsmen to find inspiration in the thought that their forebears farther back than the time when Columbus discovered America, have been known in the communities in which they resided as men of integrity, probity and moral courage. Few as we are in number, we should continue to strive to further the moral influence that has come to us as a rich inheritance from our forebears who, stemming the tide of the European caste system, finally brought us into the enjoyment of the privileges of American citizens, achieved by the courage, sacrifice and pioneer hardships of our American forebears. This privilege of being an American we should treasure as we do our heart's blood, for such a privilege was the consummate ambition of our early fathers who, down through the perspective of the

other Four Republics, finally conceived the eventual birth of that new nation whose keeping is in part within our own hands. From our forefathers we inherited—together with this privilege of American citizenship—the capacity of *mens sana en corpore sanum,* and with the appreciation of this privilege of American citizenship enshrined in the sound mind and sound body, we shall, by our conduct, requite—in part—our courageous forebears, for the sacrifices they made for their posterity.

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